لا اله الا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Tabligh 1348—February 1969

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; and *that he, the Promised Messiah*, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran(3)to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of setting disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inclucate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missons. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be adressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondendts)
Nazir Islaho-Irshad,
Sadr Anjuman-i-Ahmadiyya
Rabwah, West Pakistan.

(For Foreign corespondents)
Secretary,
Ahmadiyya Muslim Foriegn Missions
Tharik-i-Jadid, Rabwah, West Pakistan.

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It is open to all for discussing problems connected with the religious and spiritual growth of man, but does not give any assurance to publish all atrticles, nor does it accept responsibility for views expressed by contributors.

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EDITORS

S. D. AHMAD M. G. AHMAD

ASISSTANT EDITOR

CH. ALI MUHAMMAD, B.A.,B.T.

Contributing Editors

Mr. Nafis-ur-Rahman A.G. Soofi.
Prof. Chaudhry Muhammad Ali, M.A.
Mr. Bashir Ahmad Orchard.
Mr. Abdur Rahman Khan Bengalee.

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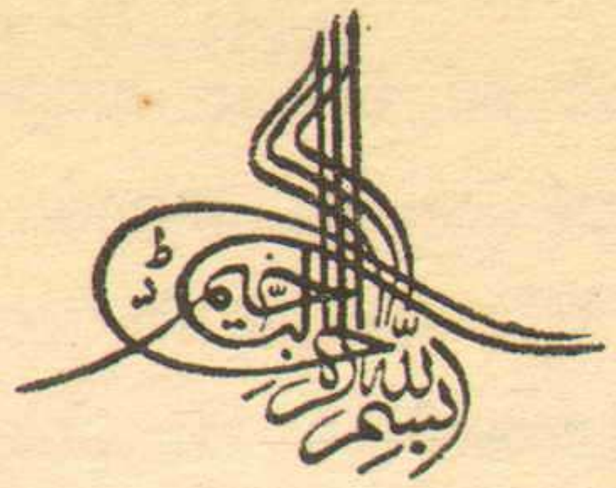

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RABWAH, WEST PAKISTAN

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Annual Gathering:

Khalifatul Masih's Inaugural Address

The Khalifatul Masih III, in his opening address at the morning session of the 77th Annual Meeting of the Ahmadiyya Community convened at Rabwah, December 26, 1968, observed :

This is not a public fair or a worldly type of gathering. We have not assembled here to promote any seculer interest nor has the fear of public deterred us from meeting here. We are here simply to serve the pleasure of God ; having undergone physical as well as some mental hardships, we are here so that God may enable us to offer some prayers or may hear prayers of others in our behalves and provide us cover against our weaknesses, bless our humble efforts with magnificent results and with a grant of His best rewards.

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Every moment of these days in particular and generally speaking of one's whole life, is of great value—I mean the life of a believer who has faith in Allah and is entrenched in the belief that every breath he inhales in this life with devotion, shall make him worthy of everlasting life in the hereafter. Let not therefore these precious moments go waste. Exert well so that every moment is devoted to seeking the pleasure of God and never let Satan succeed in snatching away even a single wink.

Keep engaged in prayers. Promote mutual affection, love and brotherliness. Get together and get to know each other's circumstances and do your best to get closer to your Creator and submit to Him your affairs and your troubles and bending before Him with humility, submit the petition "O our Lord, we are altogether resourceless. Thou hast placed on us the great responsibility of achieving domination of Islam. When we take stock of our powers, faculties, assets, capacities, resources and means, we feel certain that we shall not be able to attain to our objective. Yet in spite of all these infirmities and disabilities, when we hear Thy heartening messages and study Thy works and Thy powers, we are filled with the conviction that in spite of being non-entities, Thou, at Whose command every extant thing that came into being and because an entity, will grant us success. Grace us with victory O Lord ! Grant us the strength to practise deeds that win for us Thy favour and inspire us with ideas and programs and the strength to implement them in such a manner that we may succeed

in achieving our objective, namely implanting Thy Unity, and the love of the Holy Prophet Muhammad in the hearts of mankind.

We are here to hear the commands and directives of Allah and the sweet words of Muhammad, the blessed Prophet of God, who was beauty incarnate and gifted with honeyed speech. Wherever you hear of this candied discourse, repair to that point and do not squander away your time in engagements of a wrong type.

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Spend your time in listening to the commands of Allah and His Prophet and keep praying for the grant of understanding and strength to work accordingly and for results that may, through His grace, be pleasing to us and He may also be pleased that His servants stayed loyal to Him and did not defect to the Satan's camp.

Now I will recite some prayers of the Holy Quran. You would say amen. Please hear attentively and bow humbly before God, in accord with their spirit. We will then inaugurate, with collective prayer, this gathering that we have joined solely within the pleasure of God and which is convened only to seek His favour. The blessings, the grace and mercies of Allah may descend on us every moment and every minute during these days, in greater volume than the drops of rain, for, we have not the slightest idea in our own minds of the vastness of His mercies, graces and blessings.

"O our Lord, Thou art free from every draw-back. Creation of the Universe is neither vain nor purposeless.

O our Lord, save our lives from being without objectives and take us under Thy protection against the fire of Thy anger.

O our Lord, a caller called us in Thy name and in order to win Thy favour, we accepted him and giving our hands in his hands, we obeyed his voice. How far have we kept our this pledge Thou knowest well. We are weak. Hear our humble prayer, and forgive us our wrongs and wash off our guilt and enlist us among the group that is pure and good in Thy sight.

And o our Lord, source of measureless gifts, we hunger for and are in want of every good that comes from Thee.

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O our Lord, grant us all that Thou hast promised us through Thy Prophets; grant that when the day of requittal comes, we may not incur disgrace in Thy sight and those who are gifted with eyes may see and those who are gifted with hearts may understand that those who suffer in Thy cause and undergo hardships, notwithstanding a whole world sparing no pain in humiliating and liquidating them, they alone win Thy love and are counted among Thy honoured servants.

We tried to draw away from carnal desires and the attractions of our environment and worldly decor. We were persecuted in Thy way and were beaten and our properties were ransacked, but looking death, eye to eye, we re-kindled higher the flame of love that pulsates in our hearts for Thee. This is the orbit of our understanding. May be our

understanding is deficient. We tremble in awe of Thee. Our souls quake in fear of Thy Majesty. Thy greatness and Thy loftiness have shaken the roots of our very being.

O our Lord, our shortcomings, our faults, our defaults, our lapses, our mistakes and our wrongs have overwhelmed our virtues. We seek Thy cover, Thy protection. O our Most Forgiving God, grant us cover under the mantle of Thy forgiveness.

We could not bring to Thee flowers or virtues and garlands of good deeds. We are empty handed and fall at Thy feet and beg of Thy mercy.

Our gracious Lord, make these empty hands white without blemish. May Thy beauty and the excellence of Muhammad shine on the world and make it luminous! Hold these empty hands in the grip of Thy mighty hand.

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May Thy Majesty and the grandeur of Muhammad overwhelm the world! Disgrace and humilate the enemy of Islam and of Muhammad.

O our Lord, call us not to account because of our lapses and pray overlook our faults. We are weak and humble servants, Thy servants.

O our Lord, may we never be breakers of our pledge and never forfeit the chance to do worthy deeds and never incur the punishment that defaulters merit.

O our dear God, may we ever receive from Thee the power to honour our commitment and may Thy favours be ever our portion and may the chain of Thy illimitable favours never suffer a break!

O our Lord, keep us secure against the grasp of Thy anger. We have not the strength to suffer Thy wrath. Thy grip is hard: it crushes and totally destroys. We are at fault. Pray overlook our misdeeds. We heaped sin on sin and lapse on lapse. Cover all our weaknesses under the canopy of Thy vast compassion. Grace us ever with Thy mercies. Thou art our most loved Lord. We have attached ourselves to Thy apron. Jerk not off Thy apron and push us not away. Hear our call and come to our aid against the ingrate enemies of Islam and save us from their wickedness!

O our Lord! grant us the strength and stamina to bear the hardships and trials that may befall us in Thy way.

Favour us with fortitude in adversity and hard times and may our spirits never flag and help us against Thy enemy, the enemy of Islam and grant us all the sinews of victory, through Thy graciousness! Amen!"

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Muhammad, the Prophet of Modern age

A. G. Soofi

The advent of the Prophet of Islam, six centuries after Jesus, marks the emergence of a new epoch, that of human brotherhood, human equality and freedom of faith, heralding the dawn of the perfect Law. God, as revealed through him, is not a tribal patron like the Lord Jehovah, the God of Israel. The door to His mansion is thrown wide open and the call to His providence is universal; no race is debarred and no class is specially upgraded. Colour and caste all merge in one unified pattern, as God of Heaven is the Resort and Refuge, Saviour and Guardian, Hope and Citadel, as much of the white as of the brown. Equally is He the Lord of the Semitic and of the Gentile. Accessible, Beneficent, full of mercy, Forgiving, Eternal, Everlasting Lord of might, of love and of grace requiting virtue with manifold blessing, patient with the sinner, slow in punishing inequity, liberal in rewarding, Lord of knowledge and wisdom. While His bounty extends to all, His chastisements are blessings in disguise. Hearer of prayer, He accepts homage and repentance, oft-Returning Lord, worthy of praise, Truthful, loving righteousness, He abhors falsehood and can do what He wills. Honour and dominion belong to Him. He is the One, Unique, without equal and has no rival nor kinsman, Supreme, Exalted, the Holy and the Most High.

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Like the prophets of yore, Abraham, Moses, David, John and Jesus. Muhammad received the command: "Recite, in the name of the Lord Who created. Created man from a clot. Recite and thy Lord is the most exalting. Who taught with the pen. Taught man what he knew not".

(The Quran, Sura XCVI)

In less than two decades, the Prophet made meteoric progress. From a refugee in Medina, he became the ruler of all

Arabia; even like the growth of a clot into a mature man. And in the fulness of time, through the followers of the Holy Prophet, was initiated the era of writing. The power of pen had never been so great, nor so wide. It has never declined since. The gates of knowledge that the Prophet threw open, stand ajar till today. Muslims carried the light of learning to Africa, to far-off Indonesia, to the highlands of Khorasan and through Cardova to the heart of Christendom till the birth of European Renaissance.

Calligraphy was so highly developed by Arabs that it became an out-standing, ornamental art widely popular in Europe. A coin struck by Offa, king of Mercia (757-96) bears the Kalima, the Muslim Formula of faith, in ornamental Arabic script. An Irish bronze-glit cross, a 9th-century relic, has a centre-plate with Bismillah, the Islamic basic creed, inscribed on it. Ornamental use of Arabic lettering was made by the Italian artist Giotto on the figure of Christ in "The Resurrection of Lazarus" (Arena Chapel, Padua, and by Fra Angelica and Fra Lippo Lippi on the sleeves of the Virgin Mary, on the borders of her robe and on the scarf held by the angels in the" Coronation of the Virgin" (Uffizi, Florence).

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Decorative motifs of Muslim origin came to be introduced in the early products of the Sienese school of painting and figured prominently in Tuscan art. Masterpieces of Muslim craftsmanship stimulated first wonder and then interest in Europe in the study of Muslim sumptuous arts. Their technique and cannons of design were adapted to work out a European pattern. Leonard da Vinci experimented with Muslim art-work, as a rough sketch in his note-book bears out (11 Codica Atlantico). Similarly the patternbook of Franseco of Pallegrino comprised in bulk the Islamic art designs. Odericus of Rome wrought Islamic patterns on the inlaid marble pavement of the Presbytery of Westminister Abbey in 1286.

Toledo (Muslim Spain) was the centre of learning where scholars from as far as England and Scotland came to improve

their studies (such as Robertus Anglicus, Michael Scot, Abelard of Bath and Danie Morley).

The original of Don Quixote, as de Cervantes himself admits, was an Arabic work of the Moorish author, Sidi Hameta (Spain and Portugal by J.B. Trend).

The Romantic movement in the Middle Ages was a purely Arab product (History of English Poetry by Warton). The Arabic apologues, belles letters, literary themes of Arabic origin and a volume of Arabic literature permeated the whole of European literature and "prepared the way for the intellectual outburst of the Renaissance" (Literature by H.A.R. Gibb).

In the growth of scientific research, Arab lead gave impetus to the spirit of enquiry that the East-West contact kindled in Europe. Optics, an original work of Alkindi, influenced Roger Bacon. The works of Razi (Rhazes) on anatomy, medicine and samll-pox were translated in European languages and reprints made some forty times from 1498 to 1866, particularly of Alhavi, Razi's masterpiece. Ibn-al-Jazzar's book on internal diseases commanded wide popularity among medieval physicians and was translated into Latin by Constrantine who ascribed it to himself.

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Jabir's contribution to the study of chemistry has considerably influenced the entire course of the science. His Book of the Seventy was tranlated into Latin in 1187 by Gerard of Gremona and his Book of the Composition of Alchemy was translated into English by Robert of Chester in 1144. The great Ibn Sina's Canon has been the beaconlight in the field of medicine to European scholars for centuries. It was issued in the last quarter of the 15th century sixteen times. The works of Abulacais helped to develop surgery in Europe. Al-Bairuni's singular contribution to the growth of scientific research in Europe in his exact determination of the specific gravity of 18 precious stones and metals. Ibn-al-Haytham's (Alhazer) studies on optics profoundly influenced Johann Kepler, Roger Vitellio, and Leonard da Vinci Hunayn Ibn Ishaq's Ten Trea-

tises on the Eye is the earliest systematized text-book of ophthalmology. Book of Artifices by Mohammad, Ahmad and Hasan, three brothers, is the first known treatise on mechanics.

Almasudi is responsible for the basic idea of the theory of evolution.

Alkhazini's work embodies valuable ideas on specific gravity. The mathematical ability of Alhazer and Kamal-ud-Din "outshone that of Euclid and Ptolemy".

Ibn Arabi is believed to have profoundly influenced Dante who, as Professor Asin Palacaos points out, reproduced many of his descriptive features in his Inferno.

The Summa Theologia of St. Aquinas is a reproduction of doctrines of Islamic origin—their real authors were Ghazali (Algazel) and Ibn Rushd (Averros). Ibn Rushd is the father of European thought. He influenced Italy most and "Averroism continued to be a living factor in European thought until the birth of modern experimental science". (Philosophy and Theology by Alfred Guillame).

Prophet Promised Expanding Glory

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Again, in the hour of distress, when persecuted on all sides, God comforted the Prophet thus: "Thy Lord has not forsaken thee, nor is He displeased with thee. And verily thy end is better than thy beginning. And presently will thy Lord reward thee so that thou wilt be happy. Did He not find thee orphan and protect thee? And found thee lost in search and led thee aright? And found thee hard up and enriched thee?" (The Quran, Surah XCIII).

Surely the latter days of the Prophet were a term of expanding glory, of growing conquest and abiding honour.

He was granted fore-knowledge of a happy break when there was apparently no sign of a new turn in the unhappy course the events had taken. "When the help of Allah comes and the victory and thou seest men entering the faith of Allah in legions, extol then His holiness with praises of Thy Lord

and seek His protection. He verily is oft-returning with mercy" (The Quran, Surah CX).

Tribe after tribe joined the ranks of Islam and the Prophet gained strength from strength. From a handful, the Muslims became a host ; the congregation that the Prophet addressed at the last Haj (pilgrimage) alone exceeded one hundred thousand.

On his flight from Mecca, he had only one companion, Abu Bakr. In less than ten years he returned to Mecca at the head of an army ten thousand strong, as Moses had foretold : "And he said, the Lord came from Sinai and rose up from Seir unto them ; he shined forth from mount Paran and he came with ten thousand of saints ; from his right hand went a fiery law for them' (Deut. 33-1,2,3).

When Muhammad and his followers suffered pangs of poverty in Medina and were hemmed in by the invading forces of Meccans, the Prophet received the cheering Word, "Allah has promised those of you who have faith and act virtuously (that) He will surely make them inheritors (of the land) as He made those before them inheritors (of the land) and verily He will consolidate for them their faith that He has preferred for them and will, of certainty, grant them security after fear".

The rule of Islam established by the Prophet spread far and wide lasting for generations and forms, in its early history, the golden age of humanity.

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The Prophet's Mission

The mission of Muhammad is one of compassion and his role is that of a teacher, guide, exemplar and intercesser; his tone is affectionate and his manner sincere, humble to the poor and disarming to the haughty. He confirms the preceding Prophets thereby underlying the unity of revealed faith as much as the unity of mankind. His concern for the poor equals his solicitude for the reprobate—both need redemption and he has the message of fervent hope for them. His emphasis on the oneness of God

forms the natural base for the brotherhood of man—all mankind is one family in the Divine Providence of the One Common Creator—Lord, and there is none worthy of worship except Him, the sole Eternal God.

The life of Muhammad is a living commentary of the Quran and a reflex-action series of Divine attributes: His grace, glory, dominion, mercy, majesty, righteousness, power, wisdom and knowledge. It is one unending kaleidoscopic panorama of human faith and human virtue, an ever-present God-consciousness, of blissful man-and-God harmony, grace on the one part, and gratitude on the other, "verily my devotion, my sacrifice, my life and my death are all dedicated to the service of the Lord of the Universe".

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(Quran, Surah Zumar, Part 24)

Muhammad comes with glowing signs so that the blind may see. He carries a life-giving message so that the dead may find resurrection. He brings truth, the whole truth to place man on the firm foothold of righteousness and virtue. "Say the Spirit of Truth is come and falsehood hath vanished." As said Jesus of him: "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth is come, he will guide you in all truth, for he shall not speak of himself, but whatever he shall hear that shall he speak and he will show you things to come".

(St. John 16 : 12, 13)

Wisdom of the Holy Prophet

Forty select Sayings of the Holy Prophet of Islam

1. The Book of Allah is by far the most truthful word.
2. Righteous speech is the strongest foothold.
3. The path of Abraham is the best of ways.
4. The practice (sunnah) of Muhammad is the loveliest.
5. The most honourable death is that of a martyr.
6. The upper (giver's) hand is better than the lower (receiver's) hand.
7. The worst contriteness is the one offered in the agony of death.
8. The worst repentence is the one felt on tne day of Judgement.
9. The most criminal tongue is the lying tongue.
10. The best wealth is the richness of soul.
11. Drinking is the encyclopaedia of sins.
12. It is sinful to abuse a believer.
13. The worst food is the property of the orphan.
14. The highest wisdom is the fear of Allah, the Glorious, the Lord of honour.
15. Allah loves leniency in dealings.
16. After love of God, love of mankind is the best of deeds.
17. The best livelihood is the one earned by one's own labour.
18. Practise equality and discriminate not so that your hearts may not differ.
19. The most despicable person is the one who is contemptuous of the people.
20. Avoid the evil friend, lest he should become your identity card.
21. Seek me amidst the poor: you are certainly helped and provided on account of them.
22. Cultivate the poor: they will enjoy riches on the

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day of judgement.

23. Fear God both in straits and in easy circumstances.
24. Keep praying for one another: it will help break down illwill.
25. When you get authority, do good and when in power, forgive.
26. Keep constant watch over your tongue.
27. Glorify Allah: He will save you from the consequences of your wrongs.
28. Rise early in the morning: there is indeed great blessing in it.
29. Shake hands: it will wash off anger from your hearts.
30. Give *sadaqa* (alms): it will save you from fire.
31. Remember Allah in prosperity: He will remember you in adversity.
32. Exchange presents with one another; gifts promote love and dissipate malice of heart.
33. Indolence is a trait of Satan and he loves to infuse it into the hearts of believers.
34. Goodly speech is the beauty of a man.
35. Getting together is means of grace and getting split is means of disgrace.
36. Love of world is the root of all evils.
37. Respectful attitude towards the neighbour adds to prosperity and lengthens life.
38. Pleasant social conduct is half the faith.
39. The way to paradise is hardgoing; the way to hell is through lust.
40. Modesty is part of faith.

A. G. Soofi

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THE SIGN OF JONAS.

(*M. A. K. Ghauri*)

"An evil and adultrous generation seeketh after a sign; and there shall no sign be given to it, but *the sign of the prophet Jonas:* for as Jonas was *three days and three nights in the whale's belly*, so shall the son of man be *three days and three nights in the heart of the earth.*" (Math 12 : 38)

This is the most important prophecy of Jesus made to the Jews of his time who had repeatedly asked him to show them a sign. He promised them the sign of Jonas which he repeated several times even to his disciples. Jesus knew that the Pharisees of his time were an exacting people, used to splitting hairs. He also knew that they would not accept the sign unless it was fulfilled in all its details. He had, therefore, staked his truth on the fulfilment of this single sign.

Was this prophecy fulfilled exactly as Jesus hnd promised to the Jews? Of course, it was. But if we accept the popular belief of our Christian brethren, that the burial took place on Friday evening, then the prophecy was not fulfilled in the manner acceptable to the Jews. For Jesus was, then, not in the heart of the earth for three days and three nights as he had declared. He had to remain in the tomb full three days and three nights.

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According to the traditional view the prophecy was not fulfilled faithfully. But in actual fact it was truly and faithfully fulfilled. Jesus was in the grave for three days and three nights as he had said.

Many commentators and Biblical scholars have expressed their views on this subject. One has said, 'Of cousre we know that Jesus was actually in the tomb only half as long as he thought he would be'. Some ascribe this discrepency to the incorrect rendering of Greek into English and say that, "In the Greek language, in which the New Testament was written, the

expression 'three days and three nights' means three periods either of day or night!" Could we call it a reasonable explanation? As if Jesus did not know what was meant by a day and what by a night.

Notwithstanding what the traditions hold and what most of the Christians believe, Jesus did remain in the tomb for three days and three nights. The proof is not far to seek. It has been lying all the time in the Gospels.

The Gospels tell us that Mary Magdalene and the other women went to the tomb very early on Sunday before the sun had risen. In the tomb they only found the linen. Jesus was not there. He had gone out sometime during the night. This fact rules Sunday completely out of the picture. According to this Jesus would be in the tomb, if we accepted the popular view, only an hour or so on the day of Friday, the whole of Saturday and two nights, one whole day and an hour or so of the second day. Let one extend his imagination to any length or take refuge behind Greek or Hebrew usage of idiom, this period cannot be stretched to three days and three nights as required by the prophecy.

But the prophecy could not remain unfulfilled. Let us now see from the Gospels how the sign was truly fulfilled. Here is the evidence:—

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(i) "Now it was the day of Preparation of the Passover; .....(John : 19 : 14)

(ii) "Next day, that is, after the day of preparation .....Mark 127 : 72)

(iii) "And now when even had come, since it was the day of Preparation, that is, the day before the Sabbath, ...(Mark 15 : 42)

(iv) "It was the day of Preparation and Sabbath was beginning. (Luke : 23 : 54)

(v) "So because of the Jewish day of preparation, as the tomb was close at hand, they laid Jesus there.

(John : 19 : 42)

(vi) "You know that after two days the Passover is coming, and the Son of man will be delivered up to be crucified." Matt : 26 : 2)

All the four Gospels mention a special Sabbah preceding which was the day of Preparation. John makes it further clear by saying,

"For that Sabbath day was a High Da ."
(John : 19 : 31)

A High Day is an annual holy day of the Jews. Every holy day was also called Sabbath. The Jews have several such holy days in the year.

"It shall be to you a Sabbath of solemn rest, and you shall afflict yourselves; on the ninth day of the month beginning at evening, from evening to evening shall you keep your Sabbath."
Lev : 23 : 32)

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"It is a Sabbath of solemn rest to you (tenth day in the seventh month) and you shall afflict yourselves; it is a statute for ever." (Lev : 16 : 31)

We, therefore, learn that all such holy days were also called Sabbaths. And one of these fell on the day after Jesus was crucificd. This was the annual Passover Feast.

These holy day Sabbaths occur on a fixed date of the Jewish months and can fall on any day of the week. The Passover Feast has, very frequently occured, on Thursdays and if we care to look at the Hebrew calender, we shall find that in the year Jesus was crucified—the 14th of Abib—was a Wednesday and the Annual Sabbath was on the next Thursday. And Jesus was put up on the cross and buried on Wednesday, the Preparation Day.

The error in the tradition might have arisen because the Gospels say that the day after the crucifixion was a Sabbath and the latter Christians began to think that it was the weekly

Sabbath of Saturday.

Another reason is that the rendering from Greek into other languages had been incorrect. Mathew says, "Now after the Sabbath....." Here the word 'Sabbath' is used in the singular, but in the original Greek the word is in the *plural*. Only Ferrar Fenton has translated it as Sabbaths and not as 'Sabbath'. There were without any doubt two separate Sabbaths in that week.

The Gospels provide us with other convincing proof:—

(i) "And *when the Sabbath was past*, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him;" (Mark : 16 : 1)

(ii) "The women who had come with him from Galilee followed, and saw the tomb, and how his body was laid; then they returned, and prepared spices and ointments. *On the Sabbath they rested* according to the commandment." (Luke : 23 55-56)

The above two verses furnish us with ample convincing proof. We must study these very carefully because these appear to contradict each other. But actually these do not contradict and are complementary.

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Mark tells us that the women purchased spices and prepared the ointments after the Sabbath had passed. Does he mean that these things were purchased after sunset on the day of Saturday. Because that is the only time when they could do so if we accept the popular view. But this was not possible because Luke says that the women, after preparing the ointments rested on the Sabbath. What Sabbath was that on which they rested according to the commandment? It is, therefore, obvious that there were two Sabbaths during that week. The purchasing was done after the Passover Sabbath which occured on Thursday that year. On Friday they prepared the ointments and the next day, being Sabbath, they rested according to the

commandment, as Luke informs us. Early in morning on Sunday, when the women went to the tomb, they did not find Jesus there. He had already gone away.

The explanation is quite simple and the matter becomes as clear as the sun. There is no contradiction between the two texts. The only sign given by Jesus to the Jews is fulfilled exactly as was promised. He did remain in the tomb three days and three nights. He was in the tomb during Wednesday, Thursday and Friday nights—three complete nights. He was also there in the tomb through the daylight parts of Thursday, Friday and Staurday—three days. He was put up on the cross and buried on Wednesday. On Sunday morning when the women arrived very early before the sun had risen, Jesus was not in the tomb.

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The prophecy was thus most faithfully fulfilled.

Did Jesus Enter the Tomb Dead or Alive ?

Now we come to another very important aspect of the promised Sign of Jonas. Did Jesus enter the heart of the earth dead or alive ?

We know from the Scriptures that Jonas went into the belly of the fish alive. Jesus, therefore, must go into the tomb ALIVE—NOT DEAD. If he had died before he was buried, it shall go against the promised sign.

This Sign was not only foretold by Jesus, but, what was going to happen to Jesus, was also foretold long before he appeared in this world. Thus we read in the Scriptures :—

"Ye, dogs are around me; a company of evil-doers encircle me; they have pierced my hands and feet—I can count all my ribs—they stare and gloat over me; they divide my garments among them, and for my raiments they cast lots. But Thou O Lord, be not far off! O Thou my help, hasten to my aid; deliver my soul from

the sword, my life from the power of the dogs! Save me from the mouth of the lion, my afflicted soul from the horns of the oxen.....For he has not despised or abhorred the affliction of the afflicted; and He has not hid His face from him, but has heard, when he cried to him."

(Psalms 22 : 16-24)

Here we have a graphic description of the passion of Christ. Prophet David has told clearly what was going to happen to Jesus. He has also foretold that God will listen to his prayers and shall not forsake him.

We read in the Gospels how earnestly Jesus prayed for the impending doom to be averted. He knew that the Jews were after his blood. He also knew that one of his own disciples would betray him and the others would desert him in his hour of trial. But he knew that God would never desert him. So he turned to Him in great humility and prayed most fervently saying, "Abba, Father, all things are possible to Thee; remove this cup from me, yet not what I will, but what thou wilt."

(Mark : 14 : 36)

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But when faintness overcame him, he thought he was going to die on the cross—an accursed death—he made his last appeal to God in the greatest anguish and despair and cried, "Eli, Eli lama sabachtani." Had he known that he was destined to die on the cross, he would never have appealed to God in such a pitiable manner.

And God did come to his rescue at the eleventh hour and saved him from death on the cross. Most certainly God's ways are mysterious and, in saving Jesus from the death on the cross, He gave a Sign to the people to understand and believe.

After Jesus had fainted, a soldier pierced his side with a spear and blood and water flowed out of the wound-a sure sign that he was still alive and not dead.

Again we read, "Many are the affiictions of the righteous; but the Lord delivers him out of them all. He keeps all his bones; not one of them is broken. The Lord redeems the life of His servants; none of those who take refuge in Him will be condemned.', (Psalms : 34 : 19-21)

We can see how clearly the trials and sufferings of Jesus had been foretold, and we also know how faithfully these predictions were fulfilled. The Scripture says: "They stare and gloat over me," It denotes that there shall be two groups of people who shall witness the sufferings of Jesus. There shall be a group of people who, as if stunned by the shock, shall stare helplessly and smart under the sorrow for their master's afflictions. Yet there shall be another group that shall gloat and jubilate over the tortures of Jesus. The first group shall wail over him thinking him to be dead. But they would not know the truth that God had rescued him from the death on the cross and that he was alive. The soldier had pierced his side with the spear and left a sign for those who may have eyes to understand and believe. This requires a little explanation. We must, therefore, go into this matter in some detail.

The Pharisees and the priests wished to prove that Jesus was only a pretender and not a true messenger of God. They knew that it was written that whoever died on the stake was an accursed man. An accursed man surely could not be their Messiah. They, therefore, particularly wished him to die on the cross. They contrived to bring him to the court of the Roman Governor, Pilate, insinuating that he claimed to be the King of the Jews and was trying to overthrow the Roman rule. The Governor, however, from his own sources of information, was convinced that Jesus was a righteous man and perfectly innocent. The evidence produced by the Jews was not at all convincing and he did tell them so. But the elders were stubborn and persisted in their demand.

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During the course of evidence, Pilate learnt that Jesus had come from Galilee. He jumped at the chance of shifting

the hateful responsibility to the shoulders of King Herod Antipas who had jurisdiction over Galilee. But King Herod had, owing to his murder of John the Baptist, become very unpopular. He did not cherish the idea of condemning another righteous man. After having mocked a little and ridiculed Jesus, he sent him back to the court of Pilate.

Pilate, of course, had the power to dismiss the case. For the whole evidence brought against Jesus was most flimsy and unsubstantial. But he was a weak man and was scared of the Jew priests. They had threatened him to report to the Emperor for harbouring a man who aspired to become the king of the Jews. This could be a grave allegation. He knew that the Jews were quite capable of bringing false evidence before the Emperor, who, he feared might not only relieve him of his high post, but most probably condemn him to death. Pilate had already suffered defeat at the hands of the High Priest. He had ordered that the picture of the Emperor be hung in all public buildings. This the Jews stubbornly resisted on the ground that a Jewish court was a part of the temple - the house of God-where no picture and no idol could be placed. The matter was taken to the Emperor who ruled against Pilate.

Pilate was in a quandry and did not know what to do. He did not wish to condemn an innocent man and especially a most righteous one. He had received a message from his wife saying, "Have nothing to do with that righteous man, for I suffered a lot today in dream because of him." (Matt : 27 : 19) He was, therefore, anxious to release him. He tried several ways. But the stone-hearted Jews would not agree. They insisted on his death on the cross. John also says, "For this reason Pilate kept on seeking how to release him." (19 : 12) Now Pilate had no resort but to plan secretly and save Jesus from dying on the cross, even after condemning him to the cross.

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Now there was a man, Joseph of Armithea, a man of wealth and also highly respected by the Jews. Pilate knew that

secretly Joseph was a devoted follower of Jesus and was, therefore, a man who could be fully trusted in the matter. For execution he appointed the Centurion whom he knew to be a great admirer of Jesus. We do not know if Pilate had taken them both into his confidence. But it is highly probable. However God did move in a mysterious manner which becomes clear from the following :

According to the Gospels, Pilate himself was present at the execution. Why was it so? It was not a part of the duties of the Roman Governor to be present at each and every public execution. But he was there under God's purpose. This we shall see presently.

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When Jesus was nailed to the cross the whole land shook with earth-quakes and was covered with darkness which the Jews thought was a supernatural phenomenon—a manifestation of God's displeasure. And indeed it was so. A large number of Jews ran back to their homes greatly scared.

On the cross Jesus had fainted. He was in a deep swoon and appeared to be quite dead. The evening was also approaching and owing to darkness it had become very difficult to judge the time. The priests requested that the three victims be taken down and their bones broken and the bodies buried before the Sabbath started at sunset. Accordingly the bones of the two thieves were broken. But when they came to Jesus, the Centurion declared that he was already dead. There was no need to break his bones.

At this time Joseph of Arimithea, not caring for the elders and the priests, boldly came forward and asked for the body of Jesus. Pilate granted this permission readily. Now, we understand the purpose of Pilate's presence. According to the general practice, the bodies of persons condemned on the cross were buried in a common burial place. But sometimes the relatives, on payment of a fee, were permitted to take the bodies for a decent burial. This permission would, naturally, be granted by some responsible person

and who could be more responsible than the Governor himself. If Pilate had not been present on the spot, someone would have to be sent to the officer to obtain the necessary permit. By the time the permit arrived there was the risk that the soldiers might employ the interval in breaking the bones of Jesus also.

Joseph of Armithea, with the permission of Pilate, took possession of the body of Jesus and with the help of Nicodemus, the physician, and others, wrapped it in linen together with the herbs and ointments which Nicodemus had already brought in a large quantity—about a hundred pounds in weight. Does not this large quantity of herbs and medicines give us a hint of some plan? Or was it just a coincidence? We must remember that Nicodemus was a renowned physician of his time. Most of the Esseens were well versed in the art of medicine and Nicodemus was the cleverest of them all.

We must also bear in mind a very important evidence of the Gospels.

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(i) "Another man took a spear and pierced his side, and blood and water came out." (Matt : 27 : 49)

(ii) "Yet one of the soldiers jabbed his side with a spear, and immediately blood and water came out. And he that has seen (it) has borne witness, and his witness is true, and that man knows that he tells true things in order that you also may believe. In fact, these things took place in order for the scripture to be fulfilled : Not a bone of his will be crushed." And again a different scripture says : "They will look to the one whom they pierced." (John : 19 : 34-37)

This piercing of the side provides us with a sure sign that blood was still circulating in his body and that he had not died. According to the Sign of Jonas, Jesus had to go

into the heart of the earth alive, not dead.

Did Jesus arise with an astral body?

We now come to the next question i.e. in what type of body did Jesus come out of the tomb?

Generally the Christians believe that Jesus arose with a 'glorified' body, not subject to the common needs of the human body. A careful study will show that this is not at all supported by the Gospels and is just faith based on sentiment and myth.

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According to John, Mary Magdalene was the first to see Jesus out of the tomb. She took him to be the gardener and did not recognise him. But when Jesus called her by name, completely overcome with joy and happiness and calling, "Rabboni", she fell at his feet. Jesus told her not to touch him. Our Christian brethren, in order to explain why he would not allow her to touch his body, say that by that time Jesus had not gone to the Father to offer the first-fruits. This is another mythical explanation. But the true explanation is quite simple. His wounds were very tender then and he was raw all over his body.

Jesus is next seen the same afternoon walking along the road to Emaus, a village seven miles from Jerusalem. He saw two of his disciples g o i n g the same way. But they did not recognise him. Jesus j o i n e d them and kept walking with them talking about the recent happenings in the city. "After this he appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them." (Mark : 16 : 12-13)

Luke gives a little more detail about this meeting. He says that when they had reached their village, they invited their fellow-traveller to share their meal with them. It was when he sat with them and in his usual way blessed and broke the bread that they recognised him as their master. But Luke makes a mystry of this meeting by saying in the end, "And their eyes were opened and they recognised him; and he

vanished out of their sight."

Next we find Jesus when he suddenly appeared amidst his chosen disciples when the two disciples from Emaus were telling them how they had met their master. At this sudden appearance all who were present, got startled and scared. For they thought that the spirit of Jesus was standing before them. But Jesus calmed them by saying, "Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones, as you see that I have. And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them." (Luke : 24 : 38-43)

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Do we still need a better proof? Jesus himself told them that he was a man of flesh and bones. And if there was still any doubt left he removes it by eating fish before them. Does an astral or 'glorified' body care for physical nourishment?

Thomas was not present at this meeting and when all the disciples told him, he flatly refused to believe : and Jesus had to rebuke him at the next meeting and invited him to put his finger in the wounds and be satisfied. This incident is related by John who stated that this meeting took place eight days after the first. He also tells about more meetings. But according to Luke, Jesus, after this first meeting with his disciples, led them to Bethany and "was parted from them and began to be borne up to heaven." But Mark, after giving a similar account, further adds, "was taken up into heaven, and sat down at the right hand of God;" (Mark : 16-18) Matthew does not mention any meeting in Jerusalem. He says, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted." (28 : 16-17)

From the above evidence of the Gospels, there cannot

be the least doubt that Jesus was a living person like his disciples and all other men of his time. He was alive and had not died on the cross. Because God had worked in His mysterious way and had not allowed His prophet to die an ignominious death on the cross. He was taken down from the cross in a state of deep swoon. He was not dead.

The theory of 'swoon' is not at all new. Many western scholars, during the past centuries, have suggested this possibility and the Christians have in the light of their faith, tried to disprove it. Many Christians claim that the 'swoon' theory has been discarded long ago. This is not correct. The Bishop of Durham, in this respect, said, "It is scarcely accurate to say that the swoon theory, to account for the Gospel narratives of resurrection of Christ, has been discarded. It is repeated in a work published only a week or two ago." (Paganism in Our Christianity, by A. Weigall)

It would be interesting to know what a Christian doctor of our times has said about the crucifixion of Jesus. An eminent medical authority of Sweden, Dr. Hugo Toll, was incharge of Stockholm Hospital from 1897 to 1903. In his book, 'Dog Jesus pa Korset?' he has expressed his views which, translated into English, are;"

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"Crucifixion was very common long before the time of Jesus, and the Romans used it frequently. They would not kill their victims at once, and crucifixion was a slow torture. It was a popular amusement.....They used to crucify only slaves and people of a very low standing, and also criminals, traitors and agitators."

"Jesus hung on the cross, most probably naked. At that time of the year, it was cold (John : 18 : 18). Before the crucifixion they offered Jesus something to drink. We do not quite know what it was; wine and gall, or wine and myrrh : when he had tasted thereof he would not drink." (Matt. 27 : 35) When the throat is contracted through some agony, one cannot swallow.

When people suffer mentally or physically, they often ask for water, but they cannot drink it. This can also be evidence of neurasthania. Matthew says that Jesus cried, "With a LOUD voice" and gave up the ghost. The Centurion paid attention to this fact. He knew perhaps by experience, that people do not usually die by uttering a cry. While he cried aloud, Jesus must have had some force left in him. There are in John's narrative, some incidents interesting to a doctor, for they are so realistic and so very characteristic of an attack of shock and collapse. The usual cause of fainting is that blood goes away from the head, and the patient turns pale. If you lay him down, he will feel an agonising dryness in the throat and in the mouth, and he will stammer or cry only the word 'water'. A fit of fainting may change into death, and thus the dying person may have been crying for water, but usually a dying person does not ask for water.....The fainting person, however, begins to lose consciousness. The earth seems to disappear under him, and he has a sensation of flying. Now he will cry as farewell warning perhaps, 'I am dying'. But a dying person, totally exhausted by haemorrhage and torture, will only open his mouth and draw his breath; he will never use the dramatic words, 'I am dying'. And jesus said these words, "It is finished. I am dying".

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Jesus prayed for his persecutors. He saw the robbers on the cross before they had put him on his. Then he thinks of his own and all men's liberation. Then he thinks of his mother, and her future, like a good son, so simple and natural. He had thought he was the Messiah, that he should build up the land of God. Perhaps he would bring it about by his suffering, He remembers a hymn by David, "My God, why hast Thou forsaken me?" At last distress and fainting force him to think of himself, "Father, into Thy hands I commend my spirit," and finally he cries, 'water', I am dying.'

"What did Jesus die of? In the Gospels it is said only that 'he gave up the ghost'. By this is meant that he died. The

Centurion thought the same ; otherwise he would have broken the bones. People can die from a mere apparent nothing. They can die of fright and shock. But few people died through crucifixion. Eusebius has related scenes from the prosecution of Diocletianus, and he says that crucified persons died after several days from exhaustion, hunger or attacks by birds of prey or other wild animals. The robbers who were crucified with Jesus were alive in the evening and the soldiers had to club them. When Joseph told Pilate that Jesus was dead, he did not believe it. He questioned the Centurion, as Pilate had experience in these things. Jesus could have died from exhaustion and haemorrhage, but it is not likely that he died."

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"If Jesus had been dead no blood would have come. John who relates this incident, knew, perhaps, the importance of this phenomenon. Those who understood it later on dared not speak of it. Jesus had been scourged in the morning. We know that strong irritation of the skin can provoke oedema and blisters. There is a watery exudate which penetrates the skin and forms small or big blisters. This is called : Epanchments Traumatiques de serosite. De colomebt de la peau." One of the soldiers saw the blisters and scratched one of them, perhaps out of mischief, perhaps a bit unwary, so that he wouned Jesus, and water came out. Now Jesus was apparantly dead, unconscious. Poor ignorant men did not understand that Jesus was not dead. They seem to have buried him in a temporary tomb, "here they laid him because the grave was so near." "Perhaps he had found a gardner's mantle whichwas dirty and ugly." When she (Mary) does not recognise him, he says imploringly : "Mary", a single word. But it shows his helplessness and loneliness. Then she will recognise him, she will kiss his hands ; but he says : "Don't touch me." He was so aching all over from his wounds that she must not touch him. When he says, "I have not yet gone to my Father ; " he uses the very flowery language of the Orient. He meant, "I am not dead yet", but he feels so broken and ill and unhappy that he feels as if he could die any hour, and he sends

his best wishes to his brothers. Is that not perfectly natural? He had suffered the meanest punishment they knew in those days. He was a condemned man and a pariah. He must not defile the land with his presence, and he dared not show himself in public lest his enemies find him again."

This is the honest opinion of an eminent medical authority—a true Christian. Limited space does not allow us to quote more. Let this single evidence suffice for those who believe and understand.

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If Jesus did not die on the cross, where did He go?

Now we come to a very important question. If Jesus did not die on the cross and came out of the tomb with his own physical body, how and where did he spend the rest of his life?

This is a question that has troubled the minds of many for so many centuries in the past. But they had not been able to solve this mystry in a satisfactory and convincing manner. Many Christian scholars have also held the view that Jesus definitely did not die on the cross and they have tried to answer this question. Among them was Professor Henreich Eberhard Gottlob Paulus (1761-1851), who wrote, "Where Jesus really died, they (disciples) never knew, and so they came to describe his departure as an ascension." (The Quest of the Historical Jesus. p. 55)

Likewise Ernest Brougham Docker, District Court Judge, Sydney, says: "If Jesus did not die upon the cross, how, where and when did he withdraw from this earthly stage?..... For myself, I am content to believe that being man, he passed through the same gate. 'The strait and dreadful pass of death that all other human kind must go through.'

Jesus came with the mission to revive the Law of Moses for the children of Israel. He had to deliver the message of God to all the tribes of the Israelites before he died. During his ministry, prior to the incident of the cross, Jesus had preach-

ed only to the tribes living in Judes at that time. The other tribes were scattered abroad. Jesus had to go to them also.

> "Thus says the Lord God, who gathers the outcasts of Israel, I will gather yet others to him besides those already gathered." (Isa : 56 : 8)

> "And I have other sheep, that are not of this fold ; I must bring them also, and they will heed my voice so there shall be one flock, one shepherd." (John : 19 : 16)

> "He (Caiphas) did not say this of his own accord, but being high priest that year he prophecised that Jesus should die for the nation, and not for the nation only, but to gather into one the Children of God who are scattered abroad." (John : 11 : 51-52)

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We have quoted above three evidences from the Bible, both from the Old Testament and the New Testament. The first is a prophecy from Prophet Isaiah made about 750 years before the appearance of Christ. The second is the testimony of Jesus himself who tells his people about his mission that he must gather his other flock also : and the last evidence is from his arch enemy, the high priest of his time, who confirms that to gather the scattered children of Israel was a part of the mission of their Messiah.

Many Christians who refused to entertain the theory of Christ's Ascension to heaven, started searching for the tomb of Jesus. But when they failed, they began to think that the whole story of Jesus was a myth. They failed b e c a u s e they had no divine guidance to lead them to the truth. This mystry was disclosed in God's own time to His Prophet Ahmad, who had been sent with the power and spirit of Jesus, son of Mary.

Why and how did Jesus go to India and be buried

there? The answer in a nutshall is, "TO FIND THE LOST TRIBES OF ISRAEL."

Jesus had given to his people the one and only sign to prove his claim to being the true Messiah of the Jews. The last part of the sign was that like Jonas he would also go to the east to his people who would accept him. Jesus himself made this point further clear by saying, "And I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John : 10 : 16)

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The lost tribes of Israel

The history of the Jews tells us that after the death of Solomon, the kingdom was divided into two parts. The northern part began to be called Israel and the southern part was called Judea. Israel, composed of ten tribes, was attacked and conquered by the Assyrians. They took them as prisoners and settled them in their provinces near the Caspian Sea; and they never returned to their own country.

About 130 years later, Nebuchadnezar carried the Jews of Judea in captivity to Babylon and had them settled in the provinces of his vast empire extending from India to Egypt. But the Jews repented of their sinful ways and again inherited the mercy of God and through the generosity of Cyrus, the Median Emperor, were allowed to return to Jerusalem after 70 years. About this return from exile, Alfred Edersheim writes:—

> "In general it is of the greatest importance to remember in regard to the Eastern dispersion, that only a minority of the Jews, consisting in all of about 50,000, originally returned from Babylon,.....The wealthiest and the most influential Jews remained behind. According to Josephus, with whom Philo substantially agrees, vast numbers estimated at millions, inhabited the Trans-Euphratic provinces." (The Life and Times

of Jesus the Messiah. pp. 8, 13)

In the fourth book of Ezra (13:39-45) it is declared that the ten tribes were carried by Hosea, king in the time of Shalmaneser, to the Euphrates, at the narrow passages of the river, whence they went on for a journey of a year and a half, to a place called Arzareth." Jew. Ency.)

This Arzareth is the country now known as Hazara in Pakistan. When the Israelites settled in this country, they began to call it Arzareth after the old place Hazeroth mentioned in Numbers.: 11:35.

It is an undeniable fact that the people of Afghanistan and Kashmir and the county lying between these two are all of Israelite origin. They themselves claim to be children of Israel and a host of scholars have confirmed this claim and have said that there is every reason to believe that their claim is based on facts. We shall here quote only a few of the opinions of such scholars :—

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"Abraham Farissol identifies the river Ganges with the river Goxan and assumes that the Bani Israel of India are the descendants of the Lost Ten Tribes."....."A Christian traveller, Vincent of Milan, who was a prisoner in the hands of the Turks for twentyfive years, and who went as far as Fez, thence to India, where he found the river Sambation and a number of Jews dressed in silk and purple. They were ruled by seven kings, and upon being asked to pay tribute to Sultan Salim, they had never paid tribute to any sultan or king."

(Jew : Ency : under 'tribes')

Afghans, Pathans and Kashmiris-

"According to their native traditions. the Afghans are also to be identified with the Lost Ten

Tribes. They declare that Nebuchhadnezzar banished them into the mountains of Ghor, whence they maintained correspondence with the Arabian Jews: Subseqently they became Muslims (Malcolm, History of Persia).

"The Afghans still call themselves 'Bani-Israel' and are declared to have a marked Jewish appearance. Their claim to Israelitish descent is allowed by most Mohammedan writers. G. Moor, in his 'Lost Tribes' also identified the Afghans with the ten tribes."

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Major H. W. Bellows in his lectures, delivered at Simla in 1810, "A New Afghan Question", "Are The Afghans Israelites?" and "Who are the Afghans?" has proved the Afghans to be Israelites—not by the Afghan traditions only, but also by the historical facts derived from the Bible and other books."

"The natives (of Kashmir) are of a tall, robust frame of body, with manly features: the women full formed and handsome, with acquiline nose and features, resembling the Jewish." (Dr. A. K. Johnston; Dictionary of Geography)

"You will see then, that I am not disposed to deny that Jews may have taken up their residence in Kachemire..... The purity of their law, after a lapse of ages, may have been corrupted, until having long degenerated into idolatory, they were induced, like many other pagans, to adopt the creed of Mahomet. It is certain that many Jews are settled in Persia and in Hindustan, toward Goa and Cochin." (Dr. Fracdois Bernier, 'Travels in the Mogul Empire' 1656-1668)

"Other interesting Kashmir Types of Kashmir Mohammedans are found among the headmen of the picturesque little hamlets along the foothills. Here may be seen fine old patriarchical types, just as we picture to ourselves the Israelitish heroes of old, some indeed say, though I must admit without much authority,

these Kashmiris are of the Lost Tribes of Israel.....When the people are in appearance of such decided Jewish cast, it is curious that such a theory should exist, and certainly as I have said, there are real Biblical types to be seen everywhere in Kashmir, and especially among the upland villages. Here the Israelitish shepherd tending his flock and herds may any day be seen." (Sir F. Younghusband, 'Kashmir' pp. 125, 129, 130)

St; Thomas in India.

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"Eusebius (H. E. 111, I, 1) says, Thomas was the evangelist of 'Parthia' possibly because Edessa (q.v.), where some of his bones were preserved is sometime ealled 'Edessa of Parthians'. These bones were reputed to have been brought to Edessa from India and a work known as 'The Acts of Thomas' is leading authority for the earliest Christianity in the countries east of Euphrates.....A curious feature is that the name of the Apostle is given as Judah Thomas, and is expressly set forth that was the twin of Jesus Christ.....It is claimed that the 'Acts' is historical, and further that the scene of the Acts is laid in Southern India. Unfortunately for this view, the details in the Acts which point to any acquaintance with India at all, are connected with North West and the country between India and Mesopotamia." "Christians of St. Thomas" is a name often applied to the ancient Christian churches of Southern India, the view taken of their story is so intimately connected with the historicity of 'The Acts of Thomas' that it is convenient to treat of them here." (Ency : Brit : under 'St. Thomas')

"According to the tradition, St. Thomas founded the Christian churches in Malabar, and then crossed to Mylapur, now a suberb of Madras, where the shrine of his martyrdom rebuilt by the Portugese in 1547, still stands on Mt. St. Thomas, where a cross is shown with a Pahlavi inscription which may be as old as the seventh century. We know from Cosmos Indicoplenstes that there were Christians of Persian (East Syrian) origin, and doubtless of Nestorian creed, in Ceylone, in Malabar, and at Galiana (north Bombay) before 55 A. D." (Ency : Brit :)

"The 'Acts of the Apostles' and the 'Epistles of St. Paul', tell us that a few months-six to twelve-after the crucifixion, Saul proceeded to Damascus to persecute the followers of Jesus. While on the way, he, in a vision, saw Jesus and accepted his faith. He was later known as St. Paul. About this conconversion of Saul, Judge Docker writes: "Jesus, finding he could no longer remain with safety in Galilee, started on his journey to visit the Lost Tribes of Israel in the East, via Damascus, where he remained a considerable time, long enough to make disciple of Ananias and others. This may have been the reason why the commission was sent by the Jewish authorities to carry out persecutions there. Jesus, knowing of his approach, went out like Elijah of old, to meet his enemy Saul, the result of his wonderful personal power being the conversion of the persecutor into a disciple. The intercourse between them probably continued some days in the house of Ananias, or wherever Jesus was residing. The arrival of the Commission, however showed Jesus that it was no longer safe for him to remain in Damascus, and he proceeded towards Babylon on his way to the East. (Docker: 'If Jesus Did Not Die Upon the Cross? pp. 75-76)

"Paul's vision and conversion are psychologically inconceivable except upon the supposition that he had been actually and vividly impressed by the human personality of Jesus." J. Weiss, 'Paul and Jesus')

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"Jesus (on him be peace) was named the 'Messiah' because he was a great traveller. He wore a woolen scarf on his head and a woolen cloak on his body. He had a stick in his hand, wandered from country to country and from city to city. At nightfall he would stay where he happened to be. He ate jungle vegetation, drank jungle water and went on his travels on foot. Journeying from his country, he arrived at Nasibin, hundreds of miles from his home. With him were a few of his disciples whom he sent to the city to preach. In the city, however, there were current wrong and unfounded ru-

mours about Jesus (on whom be peace) and his mother. The Governor of the city, therefore, arrested the disciples and then summoned Jesus. Jesus miraculously healed some persons and performed other miracles. The king of the territory of Nasibin, therefore, with all his armies and his people believed in him." (Rauzatus-Safaa)

A Russian traveller Nicholas Notovitch travelled in many countries in the east and arrived in India in 1887. He visited many Budhist monastries and saw many ancient manuscripts there. He also learned from the Chief Lama, of ancient memoirs, treating the life of Jesus, in the archives of Lhassa. On his return to Europe, he published a book called, "The Unknown Life of Jesus." In this book, he also stated," Before criticising my work, scientific societies can without much expense organise an expedition whose mission it would be to study these manuscripts in the locality in which they are to be found, and thus verify their historical value." In his book he writes, "In a recent visit to one of your Gnopas, a Lama spoke to me of a prophet, or as you perhaps call him Budha, of the name of Issa. 'Can you tell me anything of him?' I asked. 'The name of Issa is greatly respected among the Budhists, was the reply, "though little is known of him save by the Chief Lamas, who have read the parchments relating to his life." (page 90)

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"In Leh, we again accounted the legend of Christ's visit to these parts. The Hindu Postmaster of Leh, and several Ladakhi Budhists told us that in Leh not far from the Bazar, there still exists a pond, near which stood an old tree. Under this tree, Christ preached to the people before his departure to Palestine." (Christion India by F. A. Plattner, p. 29)

The Tomb in Khanyar Street.

Sir Francis Younghusband, British Resident in Kashmir, in his book, 'Kashmir' writes;—

"There resided in Kashmir some 1900 years ago a saint of the name of YUS ASAF, who preached in parables and used

many of the same parables as Christ used, as for instance, the parable of the sower. His tomb is in Sirinagar, and the theory of the founder of the Qadiani sect is that Yus Asaf and Jesus are one and the same person." (129—130)

In an Arabic work of about a thousand years old, 'IKMAL-UD-DIN' we read :—

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"He (Yus Asaf) wandered about in several lands and cities until he reached a land called Kashmir. So he moved about in the land and lived and stayed therein until death overtook him, and he left his body of clay and ascended to the light, and before he breathed his last, he summoned a disciple of his, named Yabid who used to serve him and wait on his person, and was perfect in all matters, and addressed him thus, 'My departure from this world hath drawn nigh; so you must perform your duties and must not swerve from the truth and should observe all rites.' 'Then he bades the disciple build him a tomb, and stretching out his legs, turned his head to the west and his feet to east, and yielded up the ghost."

In the same book, we further read, "Yus Asaf gave the name 'BUSHRA' (Arabic and Hebrew for Gospel) to his message. Then he began to compare the tree to 'Bushra' which he preached to the people, and he likened a spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed around him and accepted his religion."

From the above account, we learn that the person buried in the tomb at Khanyar was (1) a prince; (2) a nabi, i.e. a prophet of God sent to the people of Kashmir; (3) one who used to speak in parables, (4) who was a stranger, having arrived from the west about 1900 years ago, and (5) who was known as YUS ASAF and was also called 'ISSA'.

The evidence we have quoted above and a lot more shows which, it is not possible to include in a short article, shows that the tomb in Khanyar is the last resting place of the illustrious prophet of God known to us as Jesus, son of Mary, (may peace of God be upon him).

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